One of her daughters, who is one of the twins, is told to throw the whole "catch" of insects into the neighbouring lake. She is accompanied by a woman of mature age, and, without speaking a word, must go straight to the lake in question. Behind her marches the whole crowd of women, arms, waists and heads covered with grass, carrying branches of the big-leaved manioc, which they wave from side to side, and singing the following song, which has been composed for this occasion : 241 845 772 825

Nunu, muka! Hi da mabele!
Nunu, go away! That we may eat mealies!

The twin throws her little calabash into the water without turning round (for she is not allowed to look behind). Then the savage yells are raised louder than ever, and the women sing their impure songs (ta ku ruketela), which they would never dare to utter on ordinary occasions, and which are reserved for these ceremonies, rain seeking and "nunu" hunting.

On that day, as during the mbelele, woe to the man who walks along the paths! He is pitilessly attacked by these viragos, who push him to one side, or even maltreat him, and none of his fellows will go to his assistance. They all keep out of the way, for they well know what would be in store for them, should they meet the savage crowd! So they mostly stay quietly at home in their huts! 241 772 579 825

The "nunu" is not always thrown into the water. Sometimes, to get rid of the plague, or rather to conjure it away, they start out in a band, armed with sticks, to throw these destructive insects on to neighbouring lands. It would seem that the men are mixed up in these underhand tricks, for it is said that this way of handing over the "nunu" to neighbours, often leads to pitched battles, in which sticks are wielded to some purpose, and blows rain thick and heavy! The people of Rikatla, citizens of Nondwane, used to make a present of their pseudo-cockchafers to the inhabitants of the district of Makunyule, belonging to the Mabota clan. But the true way of conjuring away the "nunu" is to drown them in the lake, and this custom, in common with the preceding ones, certainly has some connection with the notion of Heaven, the appearance of these pests being caused by that mysterious power, which 825 772